



শুৱালকুছি বুদ্ধৰাম মাধৱ সত্ৰাধিকাৰ মহাবিদ্যালয়, শুৱালকুছি
SUALKUCHI BUDRAM MADHAB SATRADHIKAR COLLEGE, SUALKUCHI
Affiliated to Gauhati University



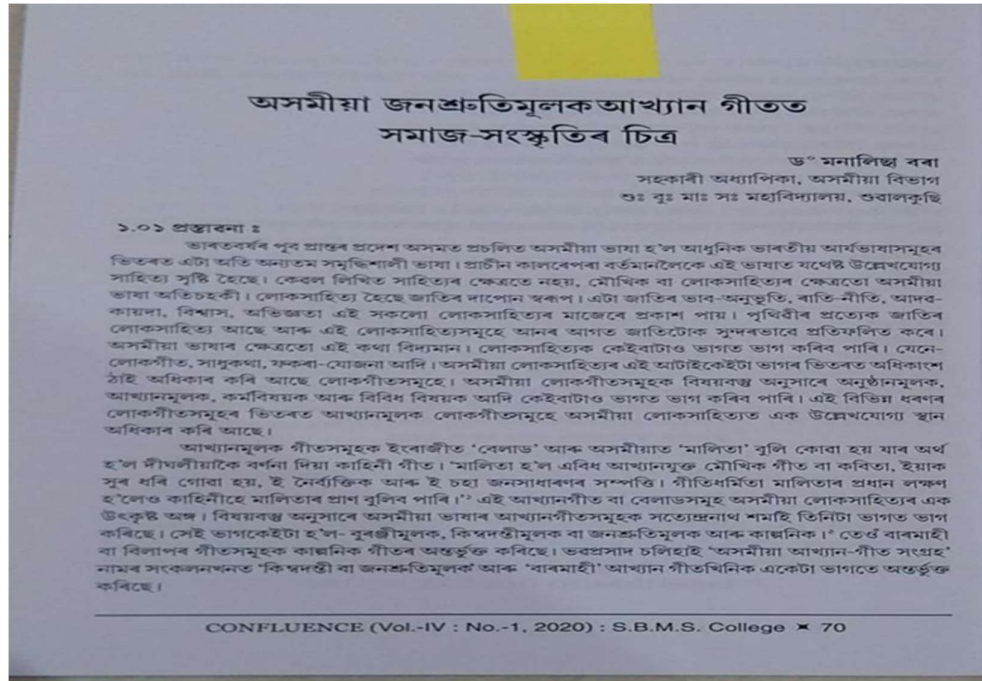
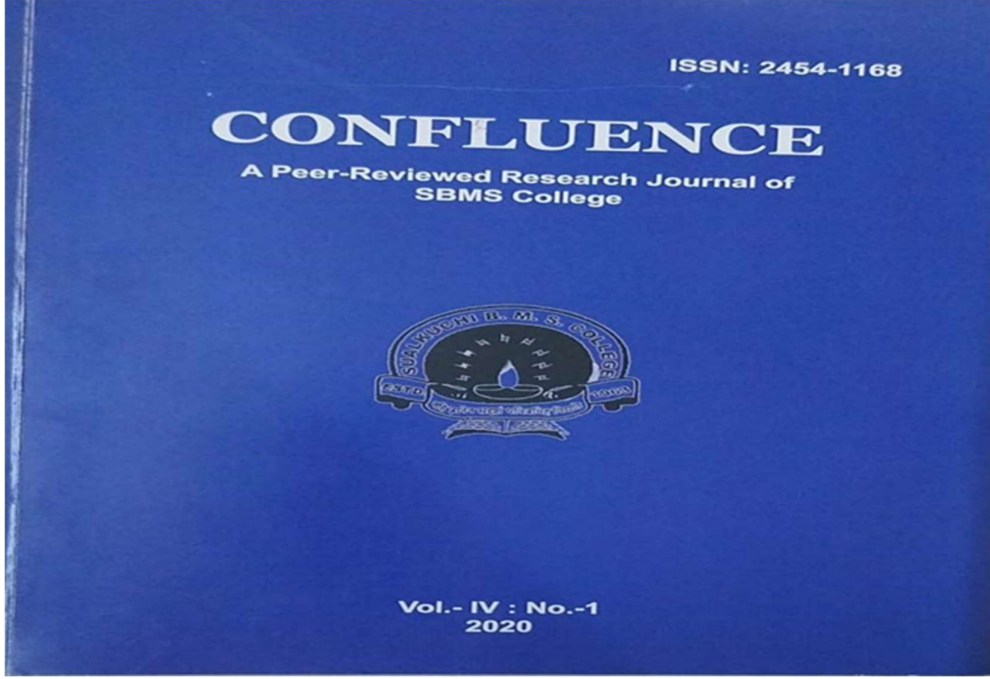
Supporting Documents for
NAAC Self Study Report (SSR)
(3rd. Cycle) Period: 2018–2023)

Criterion: III	RESEARCH, INNOVATIONS & EXTENTION
Key Indicator: 3.3	RESEARCH PUBLICATION AND AWARDS
Metric Number: 3.3.1	Link to the uploaded papers, the first page/full paper(with author and affiliation details)on the institutional website

Submitted by:
SBMS College, Sualkuchi

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JOURNALS/PEER REVIEWED JOURNALS

(2020-2021)



স্বৰ্ণালিপি

Vol 10 ■ Issue 10 ■ SWARNALIPI ■ November 2020, Guwahati

ভাষা
সংখ্যা

দ্বিতীয় খণ্ড



অসমীয়া ভাষা : তত্ত্ব, ভাষার্থ, মহত্ব আৰু সমৃদ্ধি বিশেষ

“চিৰ চেনেহী মোৰ ভাষা জননী।
আই ধন্যে পুণ্যে হুং-পাৰনী।।”

.....গান্ধীৰ সন্ধানত.....ৰামবাগিচা বাহুতেও.....তেখাও লেইমা.....দেউতা.....

Postal RN GH/134/2020-2022

অসমীয়া ভাষা-বিশেষ

গবেষণা

অসমীয়া আৰু বাংলা ভাষাৰ স্বৰধ্বনিৰ তুলনা

প্ৰস্তাৱনা :
আধুনিক ভাৰতীয় আৰ্যভাষাবোৰৰ ভিতৰত অসমত প্ৰচলিত অসমীয়া ভাষা আৰু পশ্চিমবংগত প্ৰচলিত বাংলা ভাষাৰ এক গুৰুত্বপূৰ্ণ স্থান আছে। প্ৰাচীন ঐতিহ্য, সাহিত্যিক মহত্ব আৰু ভাষিক মৰ্যাদাৰ ফলস্বৰূপে পূৰ্ব ভাৰতত বিকশিত হোৱা এই দুয়োটি ভাষাই অতি সমৃদ্ধিশালী। এই দুয়োটি ভাষাই প্ৰাচীন ভাৰতীয় আৰ্যৰ পাছত মধ্য ভাৰতীয় আৰ্যৰ জৰ অতিক্ৰমি আনুমানিক নবম-দশম শতিকামানত জন্ম লাভ কৰিবলৈ সক্ষম হয়। অৰ্থাৎ মধ্য ভাৰতীয় আৰ্য জৰৰ সাহিত্যিক প্ৰাকৃত মাগধীয়েই হৈছে ভাৰতৰ পূৰ্ব প্ৰান্তৰত উদ্ভৱ হোৱা আধুনিক আৰ্যভাষা অসমীয়া, বাংলা, উড়িয়া, মৈথিলী আদিৰ প্ৰধান উৎস। মাগধী প্ৰাকৃতৰ প্ৰাচ্য শাখাৰ পৰা অসমীয়া, বাংলা আৰু উড়িয়া ভাষাৰ জন্ম হয়। মাগধী প্ৰাকৃতৰ পৰা উদ্ভৱ হোৱা ভাষাবোৰৰ ভিতৰত প্ৰাচীন আৰু আধুনিক বৰ্ণাণী সাহিত্যৰে পৰিপূৰ্ণ আৰু সভ্যতা সংস্কৃতিৰে গৌৰৱান্বিত ভাষা হ'ল অসমৰ অসমীয়া আৰু বংগদেশৰ বাংলা ভাষা। এই দুয়োটি ভাষাই সুকীয়া সুকীয়া ভৌগোলিক পৰিবেষ্টনত সুকীয়া নামেৰে উদ্ভৱ আৰু বিকাশ লাভ কৰিছে যদিও একে উৎসৰ পৰা বিকশিত হোৱা বাবে এই দুয়োটি ভাষাৰ মাজত বহুতো সাদৃশ্য পৰিলক্ষিত হয়। অৱশ্যে, দুয়োটি ভাষাৰ মাজত এনে কেতবোৰ বৈসাদৃশ্যও আছে যিবোৰে দুয়োটি ভাষাৰ পাৰ্থক্য নিকপণ কৰাৰ লগতে স্বকীয়ত্বও প্ৰদান কৰিছে। একে মূলৰ পৰা উদ্ভৱ হোৱা ভাষাবোৰৰ ক্ষেত্ৰত তুলনামূলক অধ্যয়নৰ দিশটো অতি প্ৰয়োজনীয়। অসমীয়া আৰু বাংলা ভাষাৰ ক্ষেত্ৰতো এই কথা প্ৰযোজ্য।

► ডঃ মনালিখা বৰা

অসমীয়া ভাষাৰ স্বৰবৰ্ণসমূহৰ দুটা ৰূপ দেখিবলৈ পোৱা যায়। এটা হ'ল মুখ্যৰূপ আৰু আনটো হ'ল গৌণৰূপ। অ স্বৰৰ বাহিৰে অসমীয়া ভাষাৰ আদিহিৰেৰ স্বৰৰে একোটাকৈ গৌণ ৰূপ পোৱা যায়। শব্দৰ আদিস্থানত স্বৰবৰ্ণ সাধাৰণভাৱে বা মুখ্যৰূপত বহে যদিও শব্দৰ মাজত বা ব্যঞ্জন বৰ্ণৰ পাছত বহিলে স্বৰবৰ্ণৰ ৰূপ সলনি হয়। অৰ্থাৎ, অ-ৰ বাহিৰে বাকী সকলো স্বৰৰে একোটা স্বতন্ত্ৰ চিন বা গৌণৰূপ পোৱা যায়।

কোনো এটা ভাষাৰ অধ্যয়নত কেইবাটাও বিষয় অন্তৰ্ভুক্ত হয়। তেনে বিষয়সমূহৰ ভিতৰত এটা অন্যতম আলোচ্য বিষয় হ'ল ধ্বনিতত্ত্ব। অসমীয়া আৰু বাংলা ভাষাৰ ধ্বনিতত্ত্বলৈ মন কৰিলে দেখা যায় যে এই দুয়োটি ভাষাৰ



Impact and Consequence of Superstition on Society Especially in the Field of Living Context

Bodising Narah,

M.A., M. Phil., 'NET'

Assistant Professor, Department of Education
Purbanchal College, Silapathar, Assam (India)

&

Ranjit Taku

M.A., 'NET'

Assistant Professor, Department of Education
SBMS College, Sualkuchi, Kamrup, Assam

ABSTRACT

Man cannot live without society. Man is generally described as a social animal. It is not possible for an individual to live without society. Individual is a unit of the society and he lives in society after having been born in it. Society is the vast field in which the individual lives and acts. So in our living society superstition is also remarkable aspect. In general concept superstition means totally opposite of the meaning of belief. Belief assent to the truth of something offered for acceptance. It is the attitude that something is the case or true. Superstition play vital role in the field of society averse of belief. Superstition is a belief which has no basis to believe. It is a belief in the supernatural, which is to say, a belief in the existence of forces or entities that do not conform to the laws of nature or a scientific understanding of the universe. Especially in Indian cultures superstitions are common phenomena in our human society. Superstitious beliefs can have a negative and positive impact on the social well-being of people in society because they are highly associated with gambling behaviors. In this paper we estimate the impact of superstition on negative and positive aspects on the society especially how can psychologically behave the people through believing superstition. Superstition can be great lost of the people if they are blindly diving in this aspect. Also in this study will clearly analyzed the causes, demerits as well as merits of superstition and an attempt has been made to some significant suggestion. As methodology of this paper will be descriptive-analytic one. And required information will collected from different secondary sources like – Books, Research articles, Internet, Journals, etc.

Keywords: *Society, Superstition, Causes, Impact, Consequences, Suggestion.*

CONFLUENCE

A Peer-Reviewed Research Journal of
SBMS College



Vol.- IV : No.-1
2020

What Makes a Word Orthographically Difficult for Basic Assamese Medium Learners of English?

Dr. Anima Baishya
Assistant Professor, Deptt. of English
SBMS College, Sualkuchi

1. Introduction

Orthography or spelling is simply accepted as a part and parcel of learning English word. Spelling is simply putting together of a number of letters of the alphabet in order to form words. In an alphabet, every letter has a phonetic symbol representing one sound only and each sound has its appropriate symbol. But it is not so the case in English. It is a poor reflection of English pronunciation as we have not enough symbols to represent all the sounds of English. We will try to shed light on the difficulty level of learning to write a word from the point of view of spelling for the basic level Assamese medium learners of English. In order to do that, we have administered spelling test for upper primary level students of Assamese medium schools. We have chosen words analysed in the present study from the respective text books of English of upper primary level on the basis of their frequency and dictated them for the students and asked them to write so that we may check the errors committed by them. For homophonous words under dictation, we have provided them the Assamese meanings of the concerned words for their understanding since there are no contexts as such.

2. Objective

The present study has been undertaken

- ◆ To locate the intra-lexical difficulty of the written form of the vocabulary items
- ◆ To investigate the phoneme-grapheme and grapheme-phoneme correspondence of English vocabulary items
- ◆ To find out the problematic areas of spelling arising out of the inconsistencies and the related confusion

ISSN 0257-8050

POLLUTION RESEARCH

EM INTERNATIONAL

VOL. 39 (2) : 2020

NON-TARGET EFFECT OF MALATHION AND 2, 4-D ON TEA-GARDEN SOIL ALGAE

KAMAL CHOUDHURY¹ AND SIKHA RANI KALITA²

¹Department of Botany, ²Department of Zoology SBMS College, Sualkuchi, Assam, India

(Received 23 August, 2019; accepted 28 November, 2019)

ABSTRACT

In agricultural fields during the past few decades, pesticides have been used frenziedly though it is not an appropriate measure of sustainable practice. Microalgae easily become the first, in the list of non target organisms that are affected by pesticides. The present investigation deals with the studies on the effects of selected pesticides - Malathion and 2, 4-D on algae from the Tea Garden soils. Malathion is an organophosphate insecticide and 2, 4-D (Dichlorophenoxy acetic acid) is a herbicide which are commonly used for agricultural protection in our country. In control, total 29 algal species were observed, out of which 16 belongs to Cyanophyceae, 9 Chlorophyceae and 4 Bacillariophyceae. The tested concentrations of pesticides were 50, 100, 200, 400 and 600 ppm. Among the two pesticides Malathion is found to be more toxic than 2, 4-D. The toxic level of Malathion is higher in Bacillariophyceae than Chlorophyceae followed by Cyanophyceae. In case of 2, 4-D the Bacillariophyceae shows the same trend but Cyanophyceae is more toxic than Chlorophyceae. In this observation *Lyngbya limnetica* and *Chlorella vulgaris* were appeared as most tolerant species for both the pesticides. On the other hand *Aulosira fertilissima*, *Calothrix marchica*, *Oedogonium gracillius*, *Closterium diane*, *Fragillaria brevisstrata* and *Tabelaria fenestrata* were found to be very sensitive to both the pesticides.

KEY WORDS : Microalgae, Tea-garden soil, Malathion, 2, 4-D, toxic level

INTRODUCTION

The loss of yields from agricultural production due to the presence of pests has been treated over the years with synthetic pesticides, but the use of these substances negatively affects the environment and presents health risks for consumers and soil organisms (Albarto and Costa, 2019). The agrochemicals use in agricultural field affects the dynamic equilibrium of soils (Padhy and Rath, 2015), by eliminating a part of non-target useful soil flora and fauna (Gallano *et al.*, 2011).

Since the start of global 'green revolution' in 1960s, commercial agriculture pursues the use of high-yielding varieties of crops, which need constant input of agrochemicals such as chemical fertilizers, pesticides and organic fertilizers. In soil, many algae contribute greatly to the nitrogen economy and add the availability of crop nutrients and ensuring the

better crop nutrient management (Manjunath *et al.*, 2016). They help in improving the soil structure and amend the chemical nature of soil which forms a rapidly multiplying cover crop of microscopic plants. Algal crusts on soil surface add organic matter, reduce evaporation from soil surface, and remove compaction.

Studies on the interaction of algal flora with agrochemicals have been widely conducted. Some remarkable contributions in this field are Islam, (2007); Ghadai *et al.*, (2010); Kumar *et al.*, (2012); Padhy *et al.*, (2014); Chaurasia, (2014); Kumar *et al.*, (2016); Shao and Zhang, 2017; and Shinde, 2018.

AIM OF THE STUDY

Large-scale use of pesticidal chemicals in tea gardens also cause contamination of soil and water and cause effect on non target microorganisms

*Corresponding author's email: cdrkamal@yahoo.com; sikhachoudhury@yahoo.in
(¹Assistant Prof., ²Assistant Prof.)

UGC CARE Group I Journal

ISSN : 0975-7945

KALĀ

The Journal of Indian Art History Congress

Certificate of Publication

Certificate of publication for the article titled:

A STUDY ON THE FACTORS AFFECTING INDIAN POLITICS

Authored by

Mr. Tapan Das

Assistant Professor, Department of Political Science, S.B.M.S. College, Sualkuchi

Volume No.27 No.1(VI) : 2020 - 2021

in

KALA : Journal of Indian Art History Congress

Impact Factor = 6.125



Editor:
Kala Journal



ज्ञान-विज्ञान विमुक्तये
UGC
University Grants Commission
Approved Journal

Classroom Application of TLM and ICT Equipment at the Secondary Level of Education and Teachers' Attitude towards Their Use

^aNamita Haloi, ^b Dipesh Ch. Bhagabati

^aResearch Scholar, Department of Education, Gauhati University, Assam, India

^bPrincipal (S.B.M.S. College, Sualkuchi) and Research Guide (Gauhati University), India

Abstract

Use of Teaching Learning Material (TLM) including Information and Communication Technology (ICT) by the teacher in classroom situation makes the classroom interaction process lively, enjoyable and fruitful. TLMs can be heard, seen, casted, touched, watched and thus leads to permanent learning. Apart from these, at present, Information and Communication Technology (ICT) also plays a vital role in teaching learning process and it has revolutionized the entire classroom communication process. The present author has conducted a descriptive survey study to find out the level of utilization of the TLMs by the teachers of Secondary Schools under the provincialized and private management and to find out their attitude towards the use of TLM and ICT equipment in classroom situation. The author has adopted stratified random sampling technique and accordingly 75 provincialized and 90 private school teachers have been selected. Self structured questionnaires rightfully standardized have been administered to collect data. Data analyses have been shown by computing

ISSN: 2454-1168

CONFLUENCE

A Peer-Reviewed Research Journal of
SBMS College



Vol.- IV : No.-1
2020

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The study of Bio-ethical Precepts in Buddhism: An Analysis.

Sailem Kalita

¹S.B.M.S. College, Assam, India. kalitasailen72@gmail.com

ABSTRACT

With the emergence of Lord Buddha, Buddhism became one of the greatest religions of the world. The most salient feature of this religion lies, perhaps, in its ethical aspect. Ethics is the key word in Buddhism. Buddha-vacana laid highest priority to ethics. This expression 'ethics' bears manifold connotations in different background. But as far it is concerned with a sense of communication and a habitual mode of thought, ethics forms the epitome of moral principles and moral conduct in Buddhism. As commonly known, the word 'bio' signifies life or matters relating to living things. But it may not be precise to summarize that bio-ethics refers to ethics of life only. Ethics in Buddhism, in particular, has a much wider connotation. Its sole purpose is to do away with Dukkha or suffering. It may be relevant here to add that a number of ethicists harbour abstract ideas of ethics. Buddhism is rather opposed to such abstract ideas and it endeavors to pinpoint the practical use of ethics which is surely a unique contribution to bio-ethics.

Buddhism, a part from gifting mankind with profound Philosophy of life, offers the solution of man's pain and suffering through rigid action which has a permanent value. In Buddhism, priority is assigned to self discipline and this self discipline is to be exercised in both individual and collective form. Buddha desired the principle of socio-ethical perception to be the guiding principle and this is evident right from the beginning of the Sangha. Ethics, being an interegral part of Buddhism, Buddha emphasized on both preaching and practice. Bio-ethics represents man's attitude towards living beings of all kinds, though, pre-eminently, it is the human life, which receives the preference. In general term, the paper may be an approach and discussed the bio-ethical precepts in Buddhism and how Nirvana in human life is achievable through assimilation of these precepts accomplishedly.

Keywords

Lord Buddha, Buddhism, Bio-Ethics, precepts.

Introduction

The founder of Buddhism is Gautam Buddha. He was born as a royal prince in 624 BC in a place called Lumbini, which was originally in northern India but is now part of Nepal. "Shakya" is the name of the royal family into which he was born and "Muni" means "Able One". His parents gave him the name Siddhartha and there were many wonderful predictions about his future. In his early years he lived as a prince in his royal palace but when he was 29 years old he retired to the forest where he followed a spiritual life of meditation. After six years he attained enlightenment under the Bodhi Tree in Bodhi Gaya, India. His intention in founding Buddhism was to lead living beings to permanent liberation from suffering. He realized temporary liberation from suffering and difficulties is not enough. Motivated by love and compassion his aim was to help living beings find lasting peace or nirvana, which is known as redemption in Buddhism.

The teaching of Buddha essentially develops on a moral code of conduct for human beings. The

most significant character of this religion is in its ethical aspect. Buddha-vacana laid highest priority to ethics. This expression 'ethics' bears manifold connotations in different background. But as far it is concerned with a sense of communication and a habitual mode of thought, ethics forms the epitome of moral principles and moral conduct in Buddhism. As commonly known, the word "Bio" signifies life or matters relating to living things. But it may not be precise to summarize that bio-ethics refers to ethics of life only. Ethics in Buddhism, in particular, has a much wider connotation. Its sole purpose is to do away with Dukkha or suffering. It may be relevant here to add that a number of ethicists harbour abstract ideas of ethics. Buddhism is rather opposed to such abstract ideas and it endeavors to pinpoint the practical use of ethics which is surely a unique contribution to bio-ethics.

As it is commonly known the word 'bio' signifies life or matters relating to living things. To start with, it is felt relevant to recall the definition of ethics which may be summed up as the branch of philosophy which is concerned with human